

Cp283
C52b

BISHOP CHESHIRE'S CONVENTION ADDRESS

UNIVERSITY OF N.C. AT CHAPEL HILL



00034004942

**This book must not
be taken from the
Library building.**

~~OCT 23 1967~~

BISHOP CHESHIRE'S
CONVENTION ADDRESS.

1903.

The Library
of the
University of North Carolina



Collection of North Caroliniana

Cp 283
C52b

BISHOP CHESHIRE'S
CONVENTION ADDRESS.

1903.

ADDRESS OF THE BISHOP.

Brethren of the Diocese of North Carolina:

We meet once again in annual council. We have the pleasure of being entertained in this prosperous and busy young city by one of our youngest parishes, and one full of life and zeal. In our work for our Master and for His Kingdom, let us not fall behind the zeal and devotion of those who are laboring for the material upbuilding of our cities and of our country.

I submit the required statement of my visitations and services during the year ending April 30, 1903.

May 4. *The Fifth Sunday after Easter:* In St. John's Church, Williamsboro, the Parish being without a Rector, I said the service for the day, preached, and administered the Holy Communion.

8. *Holy Thursday:* In Christ Church, Raleigh, confirmed one person, preached, and administered the Holy Communion.

13. Attended the meeting of the Board of Managers of Foreign and Domestic Missions in New York City.

While in New York I had a conference with the authorities of the General Theological Seminary in regard to the fund in the hands of the Trustees of the Seminary belonging to the Diocese of North Carolina.

14. At the urgent request of the Bishop of Albany, who was sick, I spent three days making visitations and administering Confirmation in his Diocese.

18. *Whitsun Day:* In Grace Memorial Chapel, Lawrence, confirmed two persons, and administered the Holy Communion.

In the afternoon, in the same church, presided at the Sunday-school service in connection with the closing of the session of Grace School, delivered the prizes to the children, and made an address.

22. Attended a meeting in Washington City of the Commission on Work Among the Colored People of the South.

25. *Trinity Sunday:* In Christ Church, Raleigh, administered the Holy Communion.

May 25. In the afternoon conducted the service in the Chapel of St. Mary's School. Bishop Capers, of South Carolina, preaching the Commencement Sermon..

In the evening officiated in the Church of the Good Shepherd.

27. Presided at the annual meeting of the Board of Trustees of St. Augustine's School.

28. Presided at the Commencement of St. Augustine's School, held in Taylor Hall, presented to the School by the liberality of the Principal of the School and his excellent wife, and named in honor of Mrs. Hunter's uncle. I received the hall on the part of the Board of Trustees, and made an address.

In the afternoon presided at the annual meeting of the Board of Trustees of St. Mary's School.

29. Presided at the Commencement exercises of St. Mary's School; and afterwards in the Chapel conducted the closing service of the school year.

31. Left Raleigh for a few days' absence in New York, where I had promised to perform some Episcopal service for the Bishop of the Diocese.

June 4. Attended the Commencement of the University of North Carolina, and pronounced the benediction at the close of the exercises.

5. Attended a meeting of the Executive Committee of St. Mary's School.

11. The Eighty-sixth Annual Convention of the Diocese of North Carolina, in St. Stephen's Church, Oxford.

At the opening service of the Convention the new and beautiful stone church was consecrated. I administered the Holy Communion. The sermon was preached by the Rev. Dr. Murdoch.

During the continuance of the Convention I presided over its sessions and officiated at the several services held in connection therewith.

12. Administered the Holy Communion at the opening of the meeting of the Diocesan Branch of the Woman's Auxiliary, and later in the day presided and made an address at the business session.

13. Presided at the opening meeting of the Convention of the Brotherhood of St. Andrew in St. Stephen's Church. Later in the evening I preached to a congregation of colored people in Oxford, and confirmed two persons.

14. Attended a meeting of the Executive Missionary Committee.

15. *The Third Sunday after Trinity:* In St. Stephen's Church, Oxford, preached the sermon before the Convention of the Brotherhood of St. Andrew.

The rest of the month of June I was absent from the Diocese attending the annual Commencement and meeting of the Board of Trustees of the University of the South at Sewanee.

July 27. *The Ninth Sunday after Trinity:* In St. Paul's Church, Louisburg, in the vacancy of the Parish, took the appointed services, preached, and administered the Holy Communion.

In the afternoon said Evening Prayer and preached in St. Matthias' Church.

28. Attended a meeting of the Executive Committee of St. Mary's School.

30. Had a conference with the Rector and Vestry of St. Barnabas' Church, Greensboro.

31. In St. Mark's Church, Mecklenburg County, officiated morning and evening.

Aug. 1. In the same church, preached and administered the Holy Communion.

3. *The Tenth Sunday after Trinity:* In St. James' Church, Iredell County, confirmed and addressed nine persons, and administered the Holy Communion. After the service confirmed in private a sick person.

In the evening preached in a public hall in the town of Mooresville.

5. In Christ Church, Rowan County, I preached, and the next day in the same church,

6. Said Morning Prayer, preached, administered the Holy Communion, and after the service had a conference with the Vestry.

7. In St. Jude's Chapel, Rowan, preached, and confirmed one person.

8. In St. Matthew's Chapel, Rowan, preached.

9. In St. George's Chapel, Woodleaf, preached, and administered the Holy Communion.

Officiated again in the same chapel in the evening, Arch-deacon Osborne preaching.

10. *The Eleventh Sunday after Trinity:* In St. Andrew's Church, Rowan, confirmed three persons, preached, and administered the Holy Communion. After the service had a conference with the Vestry.

In the evening preached in the church at Cooleemee Mills and confirmed one person.

11. At the residence of Mrs. Hairston, at Cooleemee Plantations, I said Evening Prayer, and preached to a congregation assembled in the large hall.

12. In Emmanuel Church, Stoneville, began a series of services, assisted by the Rev. Harris Mallinckrodt, of Winston.

- Aug. 13. In the same church, officiated in the afternoon and evening, and preached.
14. In the same church, officiated in the afternoon and evening, and preached.
15. In the same church, administered the Holy Communion.
In the evening, in the Church of the Epiphany, Leaksville, I confirmed and addressed two persons.
16. In the same church preached and baptized two infants.
17. *The Twelfth Sunday after Trinity:* In the same church, preached, and administered the Holy Communion.
In the evening, in St. Thomas' Church, Reidsville, I preached.
24. *The Thirteenth Sunday after Trinity:* In the forenoon preached in the Church of the Good Shepherd, Raleigh.
In the evening I said Evening Prayer and preached in a public hall in Cary.
27. In St. Ambrose Church, Raleigh, at the opening of the Convocation of the Colored Clergy and Congregations of the Diocese, I preached and administered the Holy Communion; also presided at the business meeting of the Convocation.
28. In Greensboro I conducted the funeral of the late Hon. David Schenck, of St. Barnabas' Church, assisted by the Rev. Horace T. Owen.
31. *The Fourteenth Sunday after Trinity:* In St. John's Church, Williamsboro, I said the Litany, preached, and administered the Holy Communion; after the service had a conference with the Vestry.
- Sept. 7. *The Fifteenth Sunday after Trinity:* In St. Matthew's Church, Hillsboro, the rector being absent, said Morning Prayer, preached, and administered the Holy Communion.
In the evening, in St. Mary's Church, High Point, I preached.
17. In the Church of the Good Shepherd, Raleigh, took the service in the absence of the Rector.
18. At the opening of the new session of St. Mary's School, Raleigh, I made an address.
21. *The Seventeenth Sunday after Trinity:* In Christ Church, Raleigh, ordained a Deacon, preached, and administered the Holy Communion.
In the evening preached in a public hall in Smithfield.
25. Made an address at the opening of the new session of St. Augustine's School.
28. *The Eighteenth Sunday after Trinity:* In St. Athanasius' Church, Burlington, administered the Holy Communion at the early service; in the forenoon preached in the same church.

Sept. 28. In the evening in St. Andrew's Church, Greensboro, preached and confirmed two persons.

Oct. 5. *The Nineteenth Sunday after Trinity*: In the Church of the Good Shepherd, Rocky Mount, confirmed one person, preached, and administered the Holy Communion.

In the evening, in St. John's Church, Battleboro, preached, and confirmed one person.

6. In the Church of the Saviour, Jackson, I preached.

12. *The Twentieth Sunday after Trinity*: In St. Clement's Church, Ringwood, said Morning Prayer, preached, and administered the Holy Communion.

In the evening, in the Church of the Advent, Enfield, I preached, and confirmed and addressed four persons.

14. At the State Convict Farm, in Halifax County, I preached, and confirmed and addressed sixteen convicts (eight white and eight colored), prepared and presented by the Rev. Girard W. Phelps.

In the afternoon, in the Chapel at Tillery, I preached.

In the evening, in Trinity Church, Scotland Neck, I officiated at the opening service in connection with the meeting of the Convocation of Raleigh.

15. In the same church, preached, and administered the Holy Communion.

In the afternoon I presided at the business meeting of the Convocation, and in the evening took part in the service, and made an address on the apportionment for Foreign and Domestic Missions.

16. Administered the Holy Communion in the same church at the early service, said Morning Prayer at half-past ten o'clock, presided in the business meetings of the Convocation, and in the evening confirmed and addressed four persons.

17. In Grace Memorial Chapel, Lawrence, preached.

19. *The Twenty-first Sunday after Trinity*: In St. Mark's Church, Halifax, confirmed one person, preached, and administered the Holy Communion.

In the evening, in Grace Church, Weldon, preached, and confirmed one person. During the ensuing week I was absent from the Diocese attending the Missionary Council in Philadelphia.

28. In Calvary Church, Tarboro, I made an address, and confirmed four persons; also confirmed in private two sick persons.

29. In St. Alban's Church, Littleton, preached, and confirmed one person.

30. In St. Anna's Chapel, the chapel of the colored mission in Littleton, I preached.

Oct. 31. In All Saint's Chapel, Warrenton, preached.

Nov. 1. *All Saints' Day*: In the same Chapel administered the Holy Communion.

In the afternoon, in St. Luke's Church, Warren County, said Evening Prayer and preached.

2. *The Twenty-third Sunday after Trinity*: In the Church of the Good Shepherd, Ridgeway, preached, and administered the Holy Communion.

In the evening, in Emmanuel Church, Warrenton, preached, and confirmed one person.

8. In the Church of the Redemption, Lexington, preached, and administered the Holy Communion.

9. *The Twenty-fourth Sunday after Trinity*: In St. Luke's Church, Salisbury, confirmed three persons, preached, and administered the Holy Communion.

In the afternoon, in St. Paul's Church, Chestnut Hill, preached, and confirmed seven persons.

In the evening, in St. Peter's Church, Salisbury, preached, and confirmed two persons.

10. In St. Mark's Chapel, Rowan County, baptized two adults, preached, and confirmed five persons.

11. In Trinity Church, Statesville, at the meeting of the Convocation of Charlotte, I preached, and administered the Holy Communion.

I presided at the business meeting of the Convocation, and officiated at the evening service.

12. In the same church, administered the Holy Communion at the early service, and attended the other services and meetings during the day.

In the evening, in the Chapel of the Cross, I preached, and confirmed one person.

13. In St. Philip's Church, Mocksville, preached, and confirmed two persons.

14. Preached in the country near the Shallow Ford, in Yadkin County.

16. *The Twenty-fifth Sunday after Trinity*: In St. Paul's Church, Winston, preached, and administered the Holy Communion.

In the evening, in the same church, preached, confirmed and addressed thirteen persons.

18. In the Church of the Messiah, Mayodan, said Morning Prayer, and preached.

19. In St. John's Church, Madison, confirmed one person, preached, and administered the Holy Communion.

20. In Christ Church, Walnut Cove, preached, and administered the Holy Communion.

Nov. 20. In the evening, preached in St. Philip's Church, Germanton.
 21. In Galloway Memorial Chapel, Elkin, preached.

23. *The Sunday next before Advent:* In Trinity Church, Mount Airy, I took all the services, morning and evening, preached twice, and administered the Holy Communion.

27. *Thanksgiving Day:* In the Church of the Good Shepherd, Raleigh, the rector being sick, I said the proper services for the day, and preached.

30. *The First Sunday in Advent:* I consecrated St. Peter's Church, Stovall, and administered the Holy Communion, the sermon being preached by Archdeacon Joyner.

In the evening, in St. Stephen's Church, Oxford, I preached, and confirmed and addressed eleven persons.

Dec. 1. In St. Simeon's Church, Satterwhite, I preached.

2. In St. Paul's Church, Goshen, confirmed two persons, preached, and administered the Holy Communion.

11. Attended a meeting of the Executive Missionary Committee.

13. In St. Matthias' Church, Louisburg, confirmed one person.

14. *The Third Sunday in Advent:* In St. Paul's Church, Louisburg, preached, and administered the Holy Communion.

The week following I was absent from the Diocese, participating in the Consecration in Montgomery of the Rt. Rev. Charles M. Beckwith, Bishop of Alabama.

21. *The Fourth Sunday in Advent:* In St. Peter's Church, Charlotte, ordained the Rev. Royal Graham Shannonhouse to the Priesthood, preached, and administered the Holy Communion. Archdeacon Osborne, the Rev. Clarence C. Lemon, and the Rev. Walter J. Smith joined in the Imposition of Hands.

In the evening, in St. Martin's Chapel, I preached, and confirmed four persons.

28. In St. James' Church, Kittrell, said the proper service for the day, preached, and administered the Holy Communion.

In the evening, in a public hall in Cary, preached, and confirmed one person.

29. Married a couple in Raleigh.

31. Married a couple in Tarboro.

1903.

Jan. 2. In St. Luke's Church, Tarboro, preached; confirmed and addressed five persons.

4. *The Second Sunday after Christmas:* In St. Timothy's Church, Wilson, confirmed two persons, preached, and administered the Holy Communion.

In the evening, in St. Mark's Church, preached, and confirmed one person.

- Jan. 11. *The First Sunday after the Epiphany:* In the Church of the Good Shepherd, Raleigh, the Rector being sick, I said Evening Prayer and preached.
13. In the same church I took part in a funeral service.
14. Confirmed in private a sick person, belonging to the Parish of Christ Church, Raleigh, and administered the Holy Communion.
16. In Christ Church, Raleigh, took part in a funeral service.
18. *The Second Sunday after the Epiphany:* In Christ Church, Raleigh, I preached.
- In the evening in the Church of the Good Shepherd, in the absence of the Rector, I said Evening Prayer and preached.
25. *The Third Sunday after the Epiphany:* In St. Philip's Church, Durham, confirmed twelve persons, preached, and administered the Holy Communion.
- In the afternoon confirmed a sick person in private.
- In the evening preached in St. Andrew's Chapel, East Durham.
28. In St. John's Church, Williamsboro, I married a couple.
- Feb. 1. *The Fourth Sunday after the Epiphany:* In the Church of the Holy Innocents, Henderson, confirmed and addressed five persons.
2. *Feast of the Purification:* In the same church administered the Holy Communion.
6. In St. Thomas' Church, Sanford, said Evening Prayer and preached.
8. *Septuagesima Sunday:* In St. Bartholomew's Church, Pittsboro, confirmed one person, preached and administered the Holy Communion.
- In the evening, in St. James' Church, preached and confirmed three persons.
15. *Sexagesima Sunday:* In the morning preached in Christ Church, Raleigh, and in the evening took the service in the Church of the Good Shepherd in the absence of the Rector.
21. Attended a celebration of Washington's birthday by the children of the Thompson Orphanage, and made an address.
- In the evening in St. Martin's Chapel, Charlotte, preached and confirmed four persons.
22. *Quinquagesima Sunday:* In St. Peter's Church, Charlotte, confirmed five persons, preached and administered the Holy Communion.
- In the afternoon I had a conference with the Rector and Vestry in regard to the organization of a new congregation in Dilworth, a suburb of Charlotte. In St. Andrews' Chapel, Seversville, I preached and confirmed and addressed five persons.

- Feb. 22. In the evening, in the Church of St. Michael and All Angels, I preached and confirmed and addressed thirteen persons.
24. *St. Matthias' Day*: In St. Barnabas' Church, Greensboro, preached and confirmed and addressed five persons.
25. *Ash Wednesday*: In St. Andrews' Church, Greensboro, confirmed one person, preached, and administered the Holy Communion.
26. In St. James' Church, Kittrell, I officiated at a funeral.
27. In St. Athanasius' Church, Burlington, I preached and confirmed and addressed five persons.
- Mar. 1. *The First Sunday in Lent*: In the Chapel of the Cross, Chapel Hill, I preached morning and evening, administered the Holy Communion and confirmed four persons.
2. Preached in the same Church.
4. In the Church of the Good Shepherd, Raleigh, delivered a lecture on the Creeds, the first of a course.
8. *The Second Sunday in Lent*: Preached in Christ Church, Raleigh, in the morning, and in the evening in the Church of the Good Shepherd, said Evening Prayer and preached.
9. In the same church said Morning Prayer.
11. In the same church gave second lecture on the Creeds.
From the 14th to the 17th I was absent from the Diocese making visitations for Bishop Watson in East Carolina.
18. In the Church of the Good Shepherd, Raleigh, gave the third lecture on the Creeds.
22. *The Fourth Sunday in Lent*: In St. Augustine's School Chapel confirmed and addressed twenty-five persons, preached and administered the Holy Communion.
In the evening in St. Saviour's Chapel, Raleigh, preached and confirmed one person.
25. In the Church of the Good Shepherd, Raleigh, gave the concluding lecture on the Creeds.
29. *The Fifth Sunday in Lent*: In Christ Church, Raleigh, confirmed and addressed twenty-three persons, preached, and administered the Holy Communion.
In the evening in St. Ambrose Church, Raleigh, preached and confirmed and addressed ten persons.
31. In St. Paul's Church, Monroe, preached and confirmed three persons.
- April 1. In Calvary Church, Wadesboro, administered the Holy Communion and had a conference with the Vestry.
In the evening preached in the same Church.
2. In All Souls' Church, Ansonville, said Evening Prayer and preached.
5. *Palm Sunday*: In the Chapel of St. Mary's School, Raleigh, confirmed and addressed ten girls, pupils of the school, and administered the Holy Communion.

Apr. 5. In the evening, in the Church of the Good Shepherd, Raleigh, preached and confirmed twelve persons.

10. *Good Friday*: In St. Matthew's Church, Hillsboro, preached.

12. *Easter Day*: In the same Church, preached and administered the Holy Communion.

In the evening, in St. Barnabas' Church, Greensboro, made an address and confirmed four persons.

14. Attended a meeting of the Executive Missionary Committee.

16. In Emmanuel Church, Southern Pines, preached, confirmed, and addressed eight persons.

17. At Laurel Hill, officiated morning and evening, preached twice and administered the Holy Communion.

19. *The First Sunday after Easter*: In the Church of the Messiah, Rockingham, preached and administered the Holy Communion.

21. I attended a meeting of the Commission on Work Among the Colored People in the South, held in Lawrenceville, Va.

26. *The Second Sunday after Easter*: In All Saints' Church, Concord, preached and administered the Holy Communion.

In the evening, in St. Peter's Church, Charlotte, made an address, confirmed and addressed seven persons.

27. Visited the newly organized Mission of the Holy Comforter, Dilworth, preached, and confirmed six persons.

28. Presided at the annual meeting of the Board of Managers of the Thompson Orphanage and Training Institution, and in the Chapel of St. Mary the Virgin, confirmed and addressed four children, inmates of the Institution, and administered the Holy Communion.

29. In St. Luke's Church, Salisbury, preached and confirmed two persons.

During the year I was absent from the Diocese several times for longer or shorter periods, upon occasions of personal or official duty, upon three of these engaged in making visitations for the Bishops of Albany, New York, and East Carolina. During all these absences I officiated for a total of 21 services; administered the Holy Communion 3 times; preached 16 times; made 7 addresses; confirmed 121 persons, and officiated at one funeral. Within the Diocese, I have officiated at 175 services, administered the Holy Communion 56 times, preached 119 sermons, made 33 addresses, confirmed 300 persons, baptized 4, married 3 couples, and officiated at 4 funerals.

I have consecrated two churches. St. Stephen's Church, Oxford, the new and beautiful stone church, which does so much credit to the faith and liberality, as well as to the good taste, of the Parish and all concerned in its erection, was consecrated at the opening service of our Diocesan Convention of 1902, as was mentioned in the beginning of this address. St. Peter's Church, Stovall, ten miles north of Oxford, was consecrated on St. Andrew's Day. The sermon was preached by the Rev. Francis Joyner. The Petition for Consecration was read by the Rev. Francis W. Hilliard, Priest in charge, and the Sentence of Consecration by the Rev. Robt. Bruce Owens, acting as the Bishop's Chaplain.

June 6, 1902, upon a petition of certain inhabitants of Stovall, in Granville County, I organized, under the Canons of the Diocese, the Mission of St. Peter's Church, Stovall, formerly known as St. Peter's, Sassafras Fork, and appointed as officers of the mission, Mark Alexander Gregory to be Warden, Samuel J. Currin to be Clerk, and Richard T. Gregory to be Treasurer.

September 1, upon the petition of certain members of St. Peter's Church, Charlotte, with the written consent and approval of the Rector of St. Peter's, I set off from that Parish St. Martin's Chapel, and the Chapel of Hope, adjoining the same, as a separate missionary congregation, and joined with them St. Andrew's Church, Seversville, a suburb of Charlotte, as one mission for the time being; and October 2 I placed in charge of this united work the Rev. George M. Tolson, as missionary in those congregations and in the vicinity of Charlotte; this appointment being afterwards approved by the Executive Missionary Committee.

March 5, 1903, upon a petition from the minister and congregation of St. Andrew's Church, Seversville, I organized said congregation as an independent mission, appointing as officers thereof Henry C. Severs to be Warden, John Anizi Price to be Clerk, and Patrick H. Williams to be Treasurer.

March 5, 1903, upon the petition of the minister and congregations of St. Martin's Chapel and the Chapel of Hope, I organized those two congregations as an independent mission under the name of St. Martin's Church, appointing as the officers thereof Clarence E. Frick to be Warden, Robert W. Vincent to be Clerk, and Adlai Osborne to be Treasurer.

March 5, 1903, upon the petition of certain inhabitants of Dilworth, a suburb of Charlotte, I organized the petitioners into an independent mission under the name of The Church of the Holy Comforter, Dilworth, appointing as officers thereof Addison Arnold to be Warden, Frank B. Ferris to be Treasurer, and Bertram Swift Davis to be Clerk.

In Christ Church, Raleigh, September 21, 1902, being the seventeenth Sunday after Trinity, and also the Feast of St. Matthew, I ordained to the Diaconate William Edward Callender. The candidate was presented by the Rev. Walter J. Smith. There were also present of the clergy the Rev. Dr. Marshall and the Rev. Richard L. Bame.

December 21, 1902, in St. Peter's Church, Charlotte, I advanced to the Priesthood the Rev. Royal Graham Shannonghouse, Deacon, as was before stated.

Death has not called away any of our brethren during the past year, but we have lost three by transfer to other Dioceses, and two of our oldest Presbyters have retired from active service, the Rev. Charles T. Bland and the Rev. Benjamin S. Bronson. We have gained by ordination one, and by letters of transfer three, so that our actual number is increased by one, and our actual working force decreased by one—though we have good hope of an early increase both by a prospective ordination and by the removal to the Diocese of two able Presbyters, who have accepted calls to Parishes, but had not up to May 1 been transferred to this Diocese. These losses and gains have been as follows:

Gained—

The Rev. Basil B. Tyler, Deacon, May 15, 1902, from Virginia.

The Rev. Horace T. Owen, Priest, December 1, 1902, from New York.

The Rev. Herman Baldwin Dean, Priest, December 1, 1902, from Georgia.

The Rev. Wm. Edward Callender, ordained September 21, 1902.

Lost—

The Rev. Thomas Bell, Priest, November 8, 1902, to Pennsylvania.

The Rev. Wm. Edward Callender, Deacon, March 5, 1903, to South Carolina.

The Rev. John Huske, Priest, April 13, 1903, to New York.

Our whole number on the first day of May, 1903, stood, therefore, forty-eight: one Bishop, thirty-eight Priests and nine Deacons.

The fields of labor of the Clergy remain as they were at the date of my last address, with the following exceptions:

The Rev. Richard L. Bame has ceased to be connected with St. Saviour's Chapel, Raleigh, and has been assigned to service in St. Matthew's Church, Rowan County, under the Rev. Dr. Murdoch.

The Rev. Charles T. Bland has resigned charge of St. Bartholomew's Church, Pittsboro, and St. Thomas', Sanford.

The Rev. Benj. S. Bronson, has resigned Emmanuel Church, Warrenton.

The Rev. Frederick A. Fetter has been relieved of the charge of Emmanuel Church, Stoneville, and that Mission has been assigned to the Rev. Harris Mallinckrodt, of St. Paul's Church, Winston.

The Rev. Cary Gamble has been relieved of the care of the Mission at Smithfield, which has been assigned to Archdeacon Joyner for the present.

The Rev. John L. Saunders, Deacon, since last September has been relieved of all ministerial work at his own request, that he might devote himself wholly to study in preparation for becoming a candidate for Priest's orders; and has been pursuing his studies at the University of North Carolina under the direction of the Rev. Dr. Meade.

The Rev. Royal G. Shannonhouse has been relieved of the care of St. Mark's Church, Bristow, and in place thereof has taken charge of Christ Church, Cleveland, and St. Andrew's (with St. George's Chapel), Rowan.

The Rev. George M. Tolson has resigned the rectorship of Calvary Church, Wadesboro, with the care of All Souls', Ansonville; and has been put in charge of the mission work, in and near Charlotte, including St. Martin's, St. Andrew's, Seversville, and the Church of the Holy Comforter, Dilworth.

It gives me great satisfaction to add that since May 1, 1903, the Rev. John London has been transferred to me by the Bishop of Washington, and is serving most acceptably as Rector of St. Paul's Church, Louisburg, and of St. James', Kittrell; also that the Rev. Gilbert Higgs, D.D., so well known among us, and so much beloved, as Rector of Emmanuel Church, Warrenton, from 1878 to 1890, has accepted a call to Calvary Church, Wadesboro, and will soon be again numbered among us.

Against this, however, must be set off the loss we are about to sustain by the removal of the Rev. Edward W. Gamble to the Diocese of Alabama. He has resigned the rectorship of Calvary Church, Tarboro, to take effect July 1. This departure will be a loss to the whole Diocese.

It may not be improper to add that general regret was felt and expressed at the departure of the Rev. John Huske from the Diocese. He found his physical strength inadequate for the work he had undertaken, and gave it up with very great reluctance.

The Rev. Francis Joyner continued to serve to the best of his ability the churches of which he was in charge last year. But in October, 1902, I appointed him Archdeacon of Raleigh, in place of Mr. Huske, who had resigned; and much of his time has been necessarily devoted to the mission work thus imposed upon him. It is hoped that some arrangement may soon be made whereby he may receive assistance in the care of these congregations.

The Rev. Wm. Edward Callender, ordained Deacon September 21, 1902, was at that time living in the Diocese of South Carolina, and, by the request of the Bishop of that Diocese, worked for a while without being transferred. He has now, however, been given letters dismissory to Bishop Capers.

The Rev. Horace T. Owen, received by letters dismissory from New York, is Rector of St. Athanasius' Church, Burlington; the Rev. Herman Baldwin Dean, received from Georgia, is doing most excellent work as rector of St. Barnabas' Church, Greensboro; and the Rev. Basil B. Tyler, a colored Deacon, is serving in St. Mark's Church, Wilson.

I can not refrain from adding a brief and inadequate expression of my feelings in regard to the retirement of the Rev. Charles Theodore Bland and the Rev. Benjamin Swan Bronson from active pastoral work. In the order of their ordination, they rank as the first and the third in the list of the Priests of this Diocese, the former having been ordained in 1850, the latter in 1857. The whole course of the ministry of Mr. Bland has been marked by earnest, self-denying, patient labor. He has given himself wholly to his work, and has endured hardness as a good soldier of Jesus Christ. He carries with him into his honorable retirement the respect, the confidence, the affection of all his brethren.

I believe I state the truth in saying that the Rev. Mr. Bronson has had but few equals among the Clergy of this Diocese in intellectual ability and in scholarly attainments. And no man has looked more largely upon the future of the Diocese, or striven more unselfishly for great and noble ends. He was set in a weak Diocese and in a day of small things. He would fain have lifted it to strength and greatness. And, in my judgment, his efforts have not been in vain. His thoughts and his work survive in places where perhaps they seemed to him to have failed. He has been an inspiration and a guide to others where he was not aware of it. For myself, I say that if I did any good work for the Church as Rector of St. Peter's, Charlotte, it was largely by following lines of work which he had laid out. I feel this statement to be due to a man to whom I owe much. And I am not the only one of our Clergy who has found help and direction from that thoughtful and suggestive mind. May I not be permitted to say this now, and thus to give honor where honor is due, instead of waiting until commendation would be merely conventional and unheeded?

The candidates for Priest's orders are: Thaddeus Ainsley Cheatham; Francis Moore Osborne; Rev. Richard Louis Bame, Deacon; Alfred Rives Berkeley; Rev. James Edward King, Deacon (colored); Rev. Basil B. Tyler, Deacon (colored); Robert Nathaniel Perry; Horner Leach Hoover; Samuel Merrill Hanff.

The candidates for Deacon's orders are: John Holland Crosby; Hugh Preston Eanes; William Eanes; Lock Winfield Blackwelder.

The Postulants are: Richard Roscoe Phelps; Woodie Ross Arthurs; Charles Richard Haynes; George Crummell Polard (colored).

We have thus a larger number of promising young men looking forward to the Holy Ministry than at any former time since the reduction of the Diocese by the setting off of East Carolina and Asheville. In order to their proper preparation, it is necessary in most cases that the Bishop should be able to give them some assistance in pursuing their studies. May I not count on the generous cooperation of the Clergy and laity in this matter?

In this same connection, I beg to ask your attention to the

claims of the Relief Fund of the Diocese upon your liberal contributions. There are now three of our retired Clergy partly dependent on this Fund. As your Bishop, put in charge by you with caring for our old and disabled Clergy, I have become responsible for annual payments to these three of our brethren, aggregating four hundred dollars. My only resource for meeting this obligation is the July offering for the Relief Fund required by our Canon. I am sure you will agree with me in thinking that the amounts promised, two hundred dollars in one case and one hundred in two cases, are as small as we could decently offer. The aggregate is a small matter divided among all our Parishes. But last year only about half the Clergy took the required offering. Will you not, dear brethren, consider yourselves bound by my promise made in your name, and secure a generous collection at the July offering, that I may do for these dear and honored brethren that which we have promised?

In this same connection I repeat my suggestion and advice that in all our congregations one-tenth of the Communion Alms be given regularly to the Treasury of the General Clergy Relief.

I am glad to speak in a more cheerful tone when I approach the subject of our missionary work. In the first place, you will all share my gratification in knowing that this was one of the twelve dioceses which last year paid up in full its apportionment for Foreign and Domestic Missions, and, indeed, overpaid it by several hundred dollars. I am happy to say that I have every reason to believe that we shall again this year come fully up to what is demanded of us. I believe that every one of our congregations will make an offering for this object.

DIOCESAN MISSIONS.

I ask the Convention to give special attention to the report of the Executive Missionary Committee, and the suggestion contained therein of a reorganization of the work, whereby it should be committed to the three Convocations, each under its proper Archdeacon. The Treasurer's account shows a balance in the Treasury at the end of the year—the first time I remember such a condition of the Treasury from the ordinary sources of income. It is thought by many that by

putting the responsibility for the work directly upon the Convocations a stronger local interest will be developed, and a better support obtained for the work. This suggestion should receive the careful consideration of the Convention. It involves the most important interests of our Church work.

ST. MARY'S SCHOOL.

The report of the Trustees will sufficiently set forth the condition and prospects of St. Mary's School. The election of the Rev. Dr. Bratton to the bishopric of Mississippi creates a vacancy which it will be hard to fill. But much as we regret our loss, we must rejoice that the Episcopate will be strengthened by the addition of one so eminently qualified for its important and onerous duties. During his four years' abode with us he has administered the affairs of the School with marked ability and success, and has won the confidence and affection of all with whom he has been brought into contact. The Trustees of St. Mary's have postponed the question of choosing his successor to a special meeting, to be held July 1.

THE THOMPSON ORPHANAGE.

There was a time when it seemed necessary that each year the Bishop in his Address should emphasize the duty we owe to these institutions of the Diocese. That time has passed. If I say less about them it is only because I feel that our people do not need to be reminded of them. The report of the Board of Managers and of the Superintendent will give full information of the condition and needs of this institution, which stands so near to the hearts of the people of North Carolina.

One more matter, and I bring my address to a close.

THE NAME OF THIS CHURCH.

A question which comes before this Convention, and which is exciting much attention throughout the Church, is the proposed change in the name, the legal designation, of the Church. The committee of the General Convention to whom it was referred, with instructions to endeavor to ascertain the

mind of the Church on this subject, have asked us to consider the question, and to express ourselves upon it.

There is a difficulty, and a possible impropriety, in any formal determination by us, in our diocesan council, of the question thus raised. Upon the floor of the General Convention all such matters must be discussed and decided. We should send our deputies to the General Convention prepared to act with freedom and intelligence, and not with their hands tied and their minds fettered by our diocesan determinations. At the same time there is an element of wisdom in this effort to develop and to ascertain the mind of the Church throughout the country, for the enlightenment of the members of the General Convention. I think, therefore, that we may profitably consider and discuss the question of the change of name, but we should do so, not for the purpose of securing this or that action by our Convention, but with the frank confidence and affection of brethren, bringing each his contribution to the subject for mutual information, that coming thus to know what is the common mind of the Church, we may be the better prepared in the end to shape our action for the benefit and satisfaction of all.

This is by no means a new question. It was raised by the very adoption of the name "Protestant Episcopal" during the period of our organization following the war of the American Revolution. Before that time the Church had not called itself "Protestant Episcopal," though that name did very fairly describe its position upon some very important issues. And it is a matter of fact, which no one will dispute, that while that has remained our legal designation, it has not justified itself in popular use. Outside the Church in America we are popularly known as "*Episcopalians*" merely; inside the Church and far beyond the limits of the Church, in the historical and literary tradition and consciousness of the English-speaking people, we are *Churchmen*, members and perpetuators of the great historic Church of our race. This being the case, it is not surprising that from time to time voices should be raised in advocacy of some designation which should more accurately express the true character and the Catholic heritage of the Church of our fathers.

Personally I have never been very deeply interested in the movement which for the last twenty or thirty years has been

directed towards effecting a change in our corporate name. It has not seemed to me that the Catholicity of the Church was affected one way or the other by the legal designation which we might adopt. "*To be rather than to seem,*" is the legend on our State flag, and it may well be adopted by us as expressing the aspirations of our Church life. The Church has so much to do in preaching the truth to a careless and callous world that it may seem to some a waste of time and of energy to be disputing over names.

Yet there is a power in words, for words not only express human convictions; they convey divine truth. We cannot ignore this question now that it is raised, and is propounded to us, in effect, by our highest legislative body. There is, I fear, a Pseudo-Catholic agitation which, under the guise of Catholic teaching, seeks to impose upon us the very errors and corruptions which we have rejected, and which the great body of our Church people detest. It is a fear of this influence which more than anything else retards the movement in favor of a more exact and appropriate designation. But we should not be afraid of a frank and earnest discussion of any question of real importance; and the question of a proper name for the Church is a question of importance. Let us speak our minds freely and with perfect charity towards one another. We may differ in opinion. I thank God that among the Clergy and laity of North Carolina there are none who do not desire to be faithful to the Truth, as this Church, now commonly known and legally designated as the Protestant Episcopal Church, hath received the same. If any favor change of name, it is not that we may change our essential position and message, but that we may express more clearly to the world and to our own people that which this Church hath always received and taught.

I make, therefore, my own small contribution to this great subject, feeling it to be my duty to open my mind to you, my brethren and fathers; yet feeling no inclination to force the minds of others; and holding myself perfectly free to consider and to decide, as in my judgment may then seem best, when the matter shall come up in the House of Bishops. And whatever may be your feelings in the matter, I respectfully suggest that this Convention take no action which shall hamper the freedom of discussion and of action by those

honored presbyters and laymen, whom we may send as our deputies to the next General Convention.

For my own part I think our present legal title inappropriate, not to use a stronger word. This is the ancient Church of our people, as it has come down to us in America, and as it has adjusted itself to the circumstances of our American life. It delivers the message which it has received from primitive and apostolic ages by an unbroken ecclesiastical tradition; and it has always thus presented itself. It is not a Church which draws its inspiration and its purpose from the controversies, the noble contentions, of the Reformation. That was but an incident in its history, one of its recent experiences. Why should it name itself after one particular phase of its latest period?

And observe that the Church of England never called itself a Protestant Church. It did call itself a Reformed Church, but not Protestant. And in this connection we cannot but recall the beautiful mural inscription in the chancel of Christ Church, Raleigh, to the memory of Bishop Ravenscroft, who is there called *Episcopus Ecclesiae Reformatae*, Bishop of the Reformed Church. Luther was a Protestant in the proper sense of the word. He endeavored most earnestly to effect certain reforms in the Church of which he was a priest. He failed. When fully convinced of their failure, and hopeless of success by any further efforts, his adherents at the Diet of Spires in 1529, being overborne by the Papal party, entered their solemn protest against evils which they found themselves helpless to remedy. Thus they became Protestants, and built their separate organization, and justified their separation, upon their Protest, upon their inability to correct the corruptions and superstitions of the Church. They and those who occupy their position are Protestants. Happily our experience was different. The Church of England during this period became aroused to the same errors in doctrine and corruption in morals, and to the usurpations of the Bishop of Rome over other churches and nations. And having become thus aroused she proceeded, not to protest, but to reform. She had no occasion to protest. A protest is a confession of weakness. The protest bears witness to the faithfulness of heart and spirit when overborne by the power of evil. He who can correct the evil which he sees does not protest. He is otherwise occupied.

He abates the evil. To call this Church a Protestant Church is in the proper sense of the word not only a misnomer; it is to be ungrateful to God who saved us from the necessity of helpless protest, and blessed the efforts of our fathers to purge out the evil from His Church, and to preserve it in its integrity and continuity for the ages to come. Thus it is, my brethren, that the word Protestant presents itself to my mind as it stands in the title of the Church. Of course it has many other associations. It connotes many other ideas. But that is its meaning historically and logically. I am not ashamed of the word. In a sense I honor it, and glory in it. But it is not my family name. I do not think it a proper designation for this Church.

But our discussion should not be merely negative. Is there a better name? We claim to be, and we are, the representatives to our people and our country, of the ancient Church before the days of schisms and divisions. We should be true to our history, and we should not, I think, give any cause of offence to our brethren who put their claims upon distinctly different grounds, if we should call this, the American Catholic Church. Simply to say, as some have proposed that this is "the Church in the United States," or "the American Church" would be offensive to many of our Christian brethren, as seeming to suggest an injurious inference. To call this Church the American Catholic Church would simply be to set forth what it has always held itself out as being, namely, the representative in our country and for our people of the ancient Church of our race. It could in reason be offensive to none save to that Church which imposes its false and modern tenets as the tests of Catholicity. To assert our true Catholic doctrine and position against the Church of Rome will be the most effective way in which we can illustrate the reality of our opposition to her false teaching. No reformed communion can with justice resent our taking the name American Catholic, since none of them claim it..

Certainly all true churchmen should feel the appropriateness of this name. At every service we confess our faith in the Holy Catholic Church. While we do not claim to be the Holy Catholic Church in its entirety, we stultify ourselves unless we believe, and unless we let the world understand

that we believe, this Church to be a living branch of that Holy Catholic Church in which we profess our faith.

It has been objected that thus to limit the universal by saying the American Catholic Church, is to expose ourselves to the criticism directed by our own divines against the name Roman Catholic. The very simple and very sufficient reply to this is that so long as the Roman Church confines herself to Rome, she may well call herself the Roman Catholic Church. It is only in other countries that the name Roman Catholic, as a name, becomes illogical.

As illustrating the propriety of the word Catholic in the name of this Church, it is interesting to recall the fact that upon the organization of the Church in the Confederate States in 1861 the Rev. Dr. Hines, a native of North Carolina, and formerly an honored presbyter of the Diocese, but then residing in Tennessee, moved to substitute in the title of the Church the words "Reformed Catholic" in place of the words "Protestant Episcopal." The motion did not prevail, but Bishops Atkinson, Otey and Green voted for the change, all of them, we may say, North Carolina Bishops. We need not fear that we shall go very far wrong when we are following in their steps.

Brethren beloved, I have shown you my mind in this matter. I am not very greatly exercised over it. I do not believe that the change will be made at once. It may never be made at all. We need not wait to be truly Catholic until we call ourselves by that name. Above all we must not be so un-Catholic in mind and heart as to misjudge each other and impute disloyalty, in one direction or the other, to those who differ with us. Let us speak our mind in love and with mutual respect and forbearance. Speaking the truth in love shall help us to grow up into Him in all things, who is our Head, and shall make our very controversies to be but brighter manifestations of mutual charity and concord."

JOS. BLOUNT CHESHIRE,
Bishop of North Carolina.



